THE COMMON Catechiſme.

Expreſſed in the common prayer Booke, with a Commentary thereupon by Queſtions and Anſwers, following the words, as they lye in their *order without alteration*

The Eight Edition enlarged with proofes of Scripture.

By RICHARD BERNARD, *Paſtor of* Batcomb.

LONDON,
Printed by *W. I.* for *Samuel Man* at the Swan in *Pauls* Churchyard. 1635.

BIBLIOTHECA · BODLEIANA

To the Worſhipfull, M. *Thomas Hanham*, Eſquire, to the well affected Gentle-woman his wife, and to their whole Family, ſound knowledg, with increaſe of faith, which worketh by loue, is heartily wiſhed.

Worſhipfull,

After I had made an eſſay in your Family of this māner of Catechizing, it pleaſed you ſo well to approue therof, as to deſire a written Copy to inſtruct your houſhold. I promiſed it: for that ſome other haue alſo requeſted the like of me, I thought it fit (being therto alſo intreated) to publiſh is for the greater benefit. This eaſily learned of any that can ſay the words of the cōmon Catechiſme ſo much neglected. This binds the Learner ſtrictly to the words of that Catechiſme, in anſwering to the queſtions here propo nded: And ſerues more to direct the maſter of the family, to make queſtions out of that Catechiſme, then for other to learne to make anſwer thereunto, if they can but ſay the words, except in ſome few places.

This manner of queſtioning to draw anſwers from the words as they lye in order, may be obſerued not onely in Catechiſmes, but alſo in reading holy Scriptures, as is not unknowne to my people here at home with good fruits.

This my labour ſuch as it is for the preſent, I pre-

present you with. For I acknowledge your good fauour towards my sonne, and I am very thankfull in his behalfe, as he also himselfe is, beinge-uer ready upon any occasion to expresse it to your selfe, as also to that worthy honored Knight, Sir Walter Earle, *at whose request it pleased you so favourably and freely to bestow the Leving. I cannot but mention him, when I write of Catechizing to you, for his more then ordinary religious care in the wel training up of his family this way. In all my dayes, among all my acquaintance I have not seen the like: And I rather admire it when I consider his daily imployment sundry wayes otherwise in publike businesse, the least whereof doth commonly draw most men from almost all care of instructing their households. But what cannot a setled resolutiõ, an industrious nature, a holy zeale, and a godly care to have religion in honour, make a pious and devout heart to doe?*

Sir, I pray you accept this unfained witnesse of my thankefulnesse, and as some little furtherance for the instruction of your family, upon which I heartily wish a blessing from God the Author of all good, to whose gracious guidance, I commend you and all yours, and so in all due respectfulnesse, I take my leave.

Batcomb.

Your Worships, to be commanded,

RICHARD BERNARD

THE PREFACE TO THE READER,

By Question and Answere upon *the Title of the Booke, and the parts thereof.*

HOw many things are you to observe for entrance into this Booke?

A. **Two things.**

Q. Which be they?

A. **The title and the booke it selfe.**

Q. What is the title?

A **A CATECHISME, that is, an instruction to be learned of euery Child, before he be brought to be confirmed by the Bishop.**

Q. What things are you to consider in this title?

A. **These fiue circumstances. 1. The name of the Booke, a Catechisme, 2. The exposition of the name, an instruction. 3. Why it was set out, to be learned. 4. of whom, of Children. 5. When, and in what space of time, before they come to be confirmed by the Bishop.**

Q. Is there any difference betweene this Catechisme and other Catechismes?

A. Not in substance, nor in manner of Catechizing, but in other respects.

Q. Which be they?

A. 1. In respect of the generality of it for all places. 2. Of the publike authority commanding it.

Q. What is a Catechisme?

A. It is an Instruction.

Q. Is every an Instruction a Catechisme?

A. No: but an instruction of the principles of Religion, by the way of Question & answere.

Q. In how many things then doth a Catechisme differ from other instructions?

A. In two things. 1. In the matter, the principles of Religion. 2. In the manner, by Question and Answere.

Q. Why is it set forth?

A. That it may be both taught & learned

Q. How is that?

A. Two wayes: according to his Majesties directions, set forth to this purpose.

Q. Which be those two wayes?

A. 1. By examination, in propounding the Questions, and receiuing the Answers. 2. By exposition in giuing the sense and meaning of the words, for further benefit to all the heareers.

Q. Why

Q. Why is a Catechiſme to be learned?

A. For many reaſons 1. For better ſetling of mens iudgements in the truth by being well grounded in the principles of Religion. 2. To profit the more in reading holy Scriptures. 3. To heare Sermons with vnderſtanding and iudgement. 4. To diſcouer error. 5. To be able to examine our ſelues of our faith, of our duties to God and man, of our right deuotion in prayer, and of the holy vſe of the bleſſed Sacrament, eſpecially before we come to receiue. 6. To be able readily to giue an anſwere of our hope to any one. 7. To be able to teach and admoniſh others, eſpecially ſuch ouer whom we haue a ſpeciall charge.

Q. Why is this Catechiſme to be taught and learned before all other Catechiſmies?

A. 1. To ſhew obedience to authority, commanding this euery where to be taught. 2. For vniformity ſake, that the ſame truths from one and the ſame Catechiſme, may be knowne to all in euery place. 3. For the benefits, of ſuch as remoue their dwellings from one Pariſh to another, that Children and Seruants may not be to ſeeke in their anſweres, when they come to be catechized as it otherwiſe falleth out of variety of Catechiſmes taught in ſeuerall Pariſhes.

Q. Who is to learne this Catechisme?

A. Euery Child comming to yeares of discretion.

Q. How many wayes is the name Childe to be taken?

A. Two waies according to the Scriptures

Q. Which be they?

A. 1. For a Child in yeeres, as it is commonly vnderstood. 2. For a Child in vnderstanding, as the Scripture speaketh, 1. Cor. 3. 1. Heb. 5. 13.

Q. Whom comprehende you vnder the name of children in yeares?

A. All Children, Apprentices and seruants, which haue not learned this Catechisme.

Q. How must these be taught?

A. By examination.

Q. Who are to be vnderstood by Children in vnderstanding?

A. All ignorant of the grounds of Christian faith, though married and well stricken in yeeres, yea, the very oldest for age.

Q. How are these to be catechized?

A. By their being present with attention, when others are examined, and by hearing their Teacher expound the Catechisme.

Q. When and in what space is this to be learned?

A. Be

A. Before any either be admitted to receiue the Lords Supper, or be brought vnto the Bishop to be confirmed.

Q. Why is it to be learned, before any come to the Sacraments?

A. Because by the knowledge hereof they may be the better prepared thereunto, without which preparation they are not counted fit to be communicants.

Q. Why is it to be learned before one bee brought to the Bishop?

A. That he may now in his owne person make profession of his faith, and with his owne mouth ratifie that which in Baptisme was by his God-fathers and God-mothers promised in his name.

Q. But seeing our Church doth not allow Confirmation for a Sacrament, nor doth acknowledge that it addeth any thing unto Baptisme, why are Children brought to be confirmed?

A. 1. To see whether Children haue béene so religiously trained up, as their God-fathers and God-mothers promised and vowed at Baptisme for them. 2. Whether they be able to promise and professe so much now in their owne persons. 3. Hauing so done, that prayer may be made vnto God, for his blessing and grace to strengthen them

that

that they may continue and encreaſe therein vnto their liues end.

Q. HAuing gone thorow the Title, now, can you tell me how many parts this Booke conſiſts of?

A. Of theſe two: 1. Of the Preface: 2, Of the matter of the Booke.

Q. Which is the Preface?

A. All that which goeth before the rehearſall of the Creed.

Q. What doth the Preface containe in it?

A. The foure firſt queſtions, with the anſwers thereunto.

Q. What is the matter of the Booke, or Catechiſme?

A, It is firſt the Creed, then the ten Commandemets, next the Lords Prayer, and laſtly, the Doctrine of the Sacraments.

Q. Why is this order obſerved?

A. To teach me, 1. That I muſt beléeue, before I can obey. 2. That if I beléeue, I will obey. 3, That beléeuing and obeying, I am then pray to God. 4. That being ſuch an one, I may comfortably vſe the Sacraments.

The firſt Queſtion.

Q. VVHat is your name?
A. *N.* or *M.*
Q. How many names haue you? Mar.3, 16, Eſa.44, 5,
A. Two, a Chriſtian and Sirname. Act,11,26
Q. What may they put you in mind of? Mat,6 14,
A. Of a twofold parentage, naturall and ſpirituall. 2 Cor,6,18
Q. Who are your naturall parents?
A. My Father and my Mother, Pſa. 27.10. Eſay,8,4.
Q. Who are your ſpirituall parents;
A. God and his Church, Mat. 6, 9.
Q. Which of theſe two names are demanded of you?
A. My Chriſtian name, Acts. 11. 26.
Q. And why ſo?
A. That by this name I may be put in remembrance of my Baptiſme.

The ſecond Queſtion.

Q. VVHo gaue you this name?
A. *My Godfathers & Godmothers*
Q. When was that?
A. In my Baptiſme.
Q. What were you made in it? Gen,17,3 Luk,1,5
A. A member of Chriſt. Gal. 3. 27.
Q. What hath a member relation unto?

A. To

Eph. 5. 30. A. To a body.
Col 1,18. Q. How many bodies hath he?
Mat. 26. 12 A. Two a naturall, as we haue, & mysticall.
1 Cor. 12. 27. Q. Of which are you a member?
A. Of his mysticall body, 1 Cor. 12. 27.
Eph. 5. 23 & 1. 22. 28 Q. What body is that?
A. His Church.
Col. 1. 18. Q. What is he to his Church?
Eph. 4, 15. A. He onely is the head thereof, 1 Cor. 11. 3.
Q. What doth he th n unto it?
Ioh. 6. 57. Gal. 2 20. Ioh. 16. 13 14. A. He giueth it spirituall life, motion and direction as a head doth to the body.
Gal. 2. 20. 2 Co. 13. 10 Rom 8. 9. 14. Pf. 119. 105 Ioh. 1. 12 Rom. 8. 15 Gal. 4. 6. Q. What must you feele in you, to be sure that you are a true member of Christ?
A. That I liue by him to GOD, am moued by his Spirit, and directed by his Word.
Q. Being thus a member of Christ, what doth this make you to be?
A. The child of GOD.
Q. How commeth this to passe?
A. By the grace of Adoption, Eph. 1, 5.
Q. And being thus Gods Child, what then are you made?
A. An inheritor of the Kingdome of Heauen
Gal. 4. 7. Rom. 8, 17 1 Pet. 1. 14 Heb 1 ·14. Act. 4. 12 Ioh. 5. 12 Mat. 15. 34 Q. To haue then a sure hope of heaven, what must you first be?
A. I must be a true member of Christ, and the true Child of God, else shall I neuer inherit that Kingdome.

The

The third Queſtion.

Q. WHat did your God-fathers and God-mothers then for you?

A. **They did promiſe.**

Q. What kind of promiſe,

A. **Avow unto God,** Pſa, 65.1,& 119.106.

Q. How many things did they promiſe and vow?

A. **Three things.**

Q. In whoſe name?

A. **In my name.**

Q. Which is the firſt of theſe three?

A. **That I ſhould forſake all the enemies of my ſaluation.** Luk.1. 74. Col. 3. 9.

Q. Which be they.

A. **Theſe three, the Diuell, the World, and the Fleſh.** Mat.13.39. Iam. 4. 4. Gal. 5. 17.

Q. Why is the Diuell named firſt? Geneſis.3. Ioh. 8. 44.

A. **Becauſe he was the firſt author of all ſinne and euill.**

Q. When doe you forſake him?

A. **When I forſake al his workes,** 1 Ioh.3.8.

Q. Why is the World put in the ſecond place betweene the Diuell and the Fleſh?

A. **Becauſe the Diuell doth vſe it commonly as a meanes to intice the fleſh to ſinne.** Math. 4.8. Gen. 3. 6.3 Acts. 25.23 Eze. 33. 2. Eccl. 1. 2

Q. What

A. **The pomps & vanities thereof,** Eſa.5, 14. 1 Ioh.2.16

Gal. 1.4. 1 Ioh. 5.19 Q. What make theſe this World to be?
A. A wicked world.
Q. When doe you know when you forſake the world?
Pſ. 119 10. Gal. 6.14. A. When I forſake all the pompes and vanities thereof, and not before.
Q. Why is the fleſh named in the laſt place?
Gal. 5.17 A. Becauſe it is within vs, and leaueth vs not vtterly till the end.
Q. VVhat meane you by the fleſh?
Iam. 1.24. 25. 1 Ioh. 2.16 A. All the ſinfull luſts thereof.
Q. VVhen doe you then know, that you forſake the fleſh?
Rom 6.12 Gal. 5.24. A. When I doe forſake all fleſhly luſts.
Q. Why did your ſureties promiſe for you, that you ſhould forſake them, when you were but newly borne?
A. Becauſe from the wombe we all are Captiues to Satan, ſlaues to the world, and ſeruants to the fleſh, Ioh. 8. 34.
Eph. 2.23 1 Tim. 2.2 Q. When can we then forſake them?
Rom. 7.17 18. Gen. 6.5 Mat. 15.19 A. Neuer, except we be borne anew of water and the holy Ghoſt, Ioh. 3. 3, 5.
Q. What is the ſecond thing, which they promiſed and vowed for you?
Pſ. 119.66 A. That I ſhould beleeue.
Q. What are you to beleeue?
A. All the Articles of my Chriſtian faith.

Q. What

Q. What is the third thing they promiſed and vowed for you?

A. **That I ſhould kæpe Gods holy will.**

Q. When keepe you this his will? Deut, 5, 1.

A. **When I kæpe his Commandement.**

Q. And when keepe you them?

A. **When I walke in the ſame,** 1 Ioh. 6.

Q. How long muſt you doe ſo?

A. **All the dayes of my life,** Pſal. 119. 44.

The fourth Queſtion.

Q. DOe you thinke that you are bound to beleeve, and to doe, as they have promiſed for you?

A. **Yes verily,** Eccl. 5. 4. Pſa. 50. 14. Ioh. 22. 27 Pſa, 22, 25. & 76 11.

Q. By whoſe helpe? 25

A. **By Gods helpe,** 1 Cor. 15. 26. Pſa. 121. 2 Ioh, 15, 5.

Q. Muſt not you therewith doe your beſt gracious endeuours?

A. **Yea and ſo I will with hearty thankes.**

Q. To whom?

A. **To our heauenly Father,** Col. 1. 12.

Q. For what?

A. **That he hath called me,** 1 Cor. 1. 4.

Q. To what? 1 Tim, 1, 1.

A. **To the ſtate of ſaluation,** Gal. 1. 6.

Q. Through whom? Act, 4, 12.

A. **Through Jeſus Chriſt,** 1 Pet. 5. 10. & 13, 47.

Q. What

Q. What is he to us herein?

A, Our Sauiour, Act, 5. 31

Q. Now being in this so happy estate, what is our daily exercise?

A. I pray unto God, 1 Thes, 5,17. Col.4.2.

Q. For what?

A. To giue me his grace, Rom.1.7.& 16.24.

Q. What to doe?

A. That I may continue in the same state, Act. 11.23. & 14. 22. Col.1. 23.

Q How lo g?

A. Unto my liues end, 1 Cor.1.8.Mark.13.13

Of the Creede.

Q. Can you rehearse the Articles of your Beliefe?

A. Yes: I beleeue in God the Father Almighty, maker of heauen and earth, &c.

Q. What make you confession of in this Creede?

A. That I doe beleeue, Mark. 9. 24.

Q. In whom?

A. In God, Iohn. 14. 1.

Q. What is he?

A. The Father, Eph. 4.6. Ios.4.23.Gal.1.1

Q. What is his attribute?

A. Almighty, 2 Cor.6.18. Gen. 35. 11.

Q. Why call you him so?

A. For

A. For that he is the maker of Heauen and earth, Gen. 1.1 Eſay. 42. 5. & 48. 13.

Q. In whom elſe beleeue you?

A. In Jeſus Chriſt, Ioh. 14. 1. & 9. 38.

Q. What is he to God the Father?

A. His onely Sonne, Ioh 1. 14. & 3. 16.

Q. What is he to us?

A. Our Lord, Iohn 20, 28.

Q. How came he to be ſo?

A. He was conceiued, Luk. 1. 31.

Q. By whom?

A. By the holy Ghoſt, Mat. 1. 20.

Q. After conception what followed?

A. He was borne, Mat. 2. 1.

Q. Of whom?

A. Of the Virgin Mary, Mat. 1. 18. 25.

Q. What was his entertainement in the world?

A. He ſuffered, Eſay. 53.

Q. Vnder who n?

A. Vnder Pontius Pilate, Mat. 27. 13. 24. 26

Q. What kind of death was he put unto?

A. He was crucified, Ma h. 27. 35.

Q. Being on the Croſſe, did he deliuer himſelfe?

A. No: He died, Luk 23. 46.

Q. What was then done with him?

A. He was buried, Luk 23. 53.

Q. And what more beleeue you concerning him?

A. **That he descended into hell.**

Q. Being in the graue did he lye there still?

A. **No: he rose againe,** Acts. 13.35. Mat. 28.6.

Q. When?

A. **The third day,** 1 Cor. 15.4. Mat. 16. 21.

Q. From whence?

A. **From the dead,** Luk. 24.46.

Q. What became of him after his resurrection?

A. **He ascended into Heauen,** Eph. 4.8.10

Q. What doth he now there?

A. **There he sitteth,** Psa. 110.1. Heb. 10.12

Q. Where?

A. **At the right hand of God,** Eph, 1. 20.

Q. Who is that?

A. **The Father Almighty,** Math. 20. 23.

Q. Shall he abide there for euer?

A. **No: from thence he shall come,** Luk. 9.26.

Q. What to doe?

A. **To Iudge,** Act. 17.31. 2 Cor. 5.10.

Q. Whom shall he judge;

A. **The quicke and the dead,** 1 Pet. 45.

Q. In whom else doe you beleeue?

A. **I beleeue in the holy Ghost,** 2 Cor. 13.13.

Q. And what moreouer beleeue you in this your Creede;

A. **That God hath a Church,** Acts, 20. 28. Eph. 5. 25. 26. 27.

Q. **What a Church is this?**

A. **Holy?**

A, **Holy and Catholike,** Cant, 6, 8, Heb, 12, 22
Q. vvhat call you the fellowſhip therein:
A, **A Communion,** 1 Cor, 10, 16, & 12, 20
Q. Of what ſort of perſons:
A. **Of Saints,** 1 Cor, 13, 15, Exod 19, 6.
Q. What are the ſpeciall prerogatiues thereof, and which is the firſt of them?
A. **The forgiuenes of ſines,** Heb. 8. 12-Act. 5
Q. Which is the ſecond?
A. **The reſurrection of the body with ioy.**
Q. Which is the third?
A. **The life euer laſting,** Mat. 25. 46.
Q. How teſtifie you your aſſurance of theſe things?
A. **I ſay Amen.** Mat, 28, 20, Mark, 16, 20.
Q. vvhat doe you cheifly learne in theſe articles of your beliefe?
A. **I learne three things.**
Q. vvhich is the firſt?
A. **I learne to beleeue in God the Father, the firſt perſon,** Ioh. 14, 1, 1 Ioh, 5, 7. Mat, 28, 19.
Q. vvhat hath he done for you?
A. **He hath made me,** Deut, 32. 18.
Q. And whom elſe?
A. **And all the world,** Eſay. 44, 24, & 42, 5.
Q. vvhich is the ſecond thing you learne?
A. **To beleeue in God the Sonne, the ſecond perſon.** Ioh 14. 1, & 9, 38.
Q. And what hath he done for you?

Gal 3. 13. Eph. 1. 7. *A.* He hath redeemed me, Gal, 2, 20.
Q. And whom too.
A. And all mankind, Reu. 5. 9.
Q. VVhich is the third thing you learned:
A. To beleeue in God the Holy Ghoſt the third Perſon, Mat, 28. 19.
Q. VVhat doth he for you:
1 Cor. 6. 11 *A.* He doth ſanctifie me, Rom. 15. 16.
Q. And whom beſides:
A. And all the Elect people of God, 2 Theſ. 2

Of the ten Commandements

Q. YOu ſaid that your God fathers and God-mothers did promiſe for you, that you ſhould keepe Gods Commandements, tell me how many there be:
A. Ten, Exod 34. 28.
Q. VVhich be they.
A. Two ſe which God wrot in two Tables.
Q. Are no theſe Commandements of mans deuiſing:
A. No: They be the ſame which God ſpake.
Q. How proue you this:
A. In the twentieth Chapter of Exodus.
Q. VVhat ſaith God there:
A. I am the Lord thy God, Leu. 11. 44.
Q. VVhom ſpake he unto:
A. Unto all Iſrael, Exod 20. 22.

Q. What

Q. What had he done for them, that he calleth himselfe their God?

A. He brought them out of the land of Egypt

Q. What was that land unto them? Psa. 81. 10

A. A house of bondage, Exod 20. 2.

Q. Which is the first Commandement?

A. Thou shalt haue no other Gods but me.

Q. What is here then forbidden?

A. To haue any other Gods, Deut 4. 35.

Q. What is on the contrary commanded;

A, To haue the God of Israel onely for our God, Pl. 18, 31.

Q. Which is the second Commandement

A. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing, &c.

Q. What doth this forbid;

A. To make to thy selfe any grauen Image of God, Esay 30, 22.

Q. Is nothing else forbiden;

A. Yes: the likenesse of any thing to worship, Exod. 20, 4. Deut. 4. 16.

Q. May you no where fetch a similitude for this end;

A. No: not in Heauen aboue, or in the earth beneath, nor in the water vnder the earth. Act. 17. 29

Q. But what if any doe make such graven Images, and such likenesses.

A. We may not bow downe to them, nor worship them, Ios. 23. 7.

Q. vvhat reaſon is alledged:

Leu,11,4, A (For faith he) I am the Lord thy God.

Q. vvhat a God is he:

A. A iealous God, Exod, 34, 14, Pſal, 78,58

Q. vvhat will his iealouſie make him to doe

A, To viſit, Ier, 23. 2, 12, Eſa, 45, 16.

Q. vvhat will he viſit:

A, Sinnes, Exod 32, 34, Pſal, 89, 32,

Q. vvhoſe ſinnes.

A, The ſinnes of the Father, Exod, 20, 5,

Q. Vpon whom:

A, Vpon the Children, Iob 21, 19,

Q. How farre:

A, To the third and fourth generation.

Q. Among whom doth God reckon all wil-worſhippers and Idolaters:

Deu.7,10 A, Among thoſe that hate him, 2 Chro,19,2

Q. But what will he doe to them that deteſt Idolatry and vaine worſhip:

A, He will ſhew them mercy,

Q. How farre will he extend it:

A, Vnto thouſands, Ier, 32, 18,

Q. How doth he account of theſe:

A, As of them that loue him,

Q. And how doe they ſhew their loue:

A, They kæpe his Cõmandements. 1 Io,5,3,

Q. vvhat is to the contrary here commanded

Mat 4,10 A, To worſhip onely God and that in ſpirit and truth, after his owne will.

Q. vvhich

Q. Which is the third Commandement:

A. **Thou shalt not take the name of the Lord thy God in vaine, &c.**

Q. What doth this forbid:

A. **To take Gods name in vaine**, Deut, 5, 11

Q. How is his name taken in vaine:

A. **By wicked swearing and lewdly liuing**

Q. What reason is there giuen to inforce this Commandement?

A. **The Lords threatning, that he will not hold him guiltlesse, that taketh his name in vaine**, Exod, 20. 7. Esay, 24, 15

Q. What is here on the contrary commanded?

A. **To be carefull to giue and to procure to be giuen unto God, all due glory, in thought word, and deed**, 1 Cor. 10, 31. Ps. 1, 39, 20 Psa, 22, 23.

Q. What is the fourth Commandement?

A. *Remember thou keepe holy the Sabbath day.*

Q. What is first here commanded you?

A. **To remember.** Exod, 20. 8.

Q. vvhat?

A. **The Sabbath day**, Ex, 16, 23 Leu. 23. 32.

Q. vvherefore?

A. **To keepe it holy**, Deu. 5, 12, Ier. 17, 22.

Q. How many dayes doth God allow us before it come:

A. **Six dayes**, Exod, 16, 26.

Q. vvhat are you to doe in these six dayes:

A. I am to labour, Exod. 20. 9.
Q. In what?
A. In doing all that I haue to doe, Deu. 5. 13
Q. Why are you to labor thus the ſix dayes
Exod. 20. 11. & 16. 29
A. For the ſeuenth day is the Sabbath.
Q. Whoſe Sabbath?
A. The Sabbath of the Lord our God.
Q. What is herein forbidden?
A. To doe in it any manner of worke.
Q. Who particularly by name are here ſpoken unto?
A. Thou, thy ſonne, and thy daughter, thy manſeruant, and thy maidſeruant.
Q. And what elſe is forbidden labour?
A. Thy Cattell.
Q. And who beſides?
A. And the ſtranger.
Q. What ſtranger meane you?
A. Which is within thy gates.
Q. What reaſon is given for all this in the Commandement?
A. The Lords owne example, Deut. 5. 15.
Q. How many dayes wrought he?
A. Six dayes, Gen 1.
Q. What did he in thoſe ſix dayes?
A. He made Heauen, and Earth, and Sea
Pſal. 148. 5
Q. And what elſe?
Gen. 3. 4. Iſa. 14. 15
A. And all that is in them, Eſay 44. 24.
Pſal. 1. 16.
Q. What did he when the ſeuenth day came.

A. He

A. He reſted the ſeuenth day, Exod. 31. 17.

Q. What did therefore the Lord unto the ſeuenth day?

A The Lord bleſſed the ſeuenth day, Exo. 20

Q. What meane you by that?

A. He hallowed it, Deut. 5.

Q. Which is the fift Commandement?

A. Honour thy Father, and thy Mother, &c.

Q. What doth this command?

A. Honour, Rom. 12. 10. & 13. 7.

Q. To whom?

A. To Father and Mother. Mat. 15. 4.

Q. What reaſon is alledged to moue hereunto?

A. That thy dayes may be long: Exod. 20. Eph. 6. 3.

Q. What;

A In the Land which the Lord thy God giueth thee.

Q. What is here generally commanded;

A. Preſeruation of mine owne, and neighbours rigulty.

Q. What on the contrary is forbidden;

A. All indignity, Rom. 14. 10.

Q. Which is the ſixt Commandement;

A. Thou ſhalt doe no murther, Exod. 20.

Q. What is here forbidden;

A. Murther, and all hurt to mine owne and Neighbours life. Num. 16. 15.

Q. What on the contrary is here commanded.

A. In

A. **Innocency**, Mat. 10 16.

Q. Which is the ſeventh Commandement?

A. **Thou ſhalt not commit adultery.**

Deut, 5, 18 Q. What is here forbidden?

A. **Adultery, and all vncleaneſſe whatſoeuer** Gal. 5. 19. Eph. 5. 3. Deu. 23. 13. 14.

Q. What on the contrary is here commanded?

A. **Chaſtity.** Leu, 18. 24. 2 Cor. 7. 1.

Q. Which is the eighth Commandement;

A. **Thou ſhalt not ſteale**, Den. 5. 19.

Q. What is here forbidden;

A. **Theft and all vniuſt dealing**, 1 Theſ. 4. 6.

Q. What is on the contrary commanded;

A. **Equity**, Pro, 2, 9.

Q. Which is the ninth Commandement;

A. **Thou ſhalt not beare falſe witnes againſt thy neighbour**, Exod, 20, 16. Deu, 19, 16

Q. What is here forbidden;

A. **Falſe witneſſe bearing and all vntruths**

Q. Againſt whom;

A. **Againſt my neighbour**, Deut, 5, 20.

Q. What on the contrary is commanded;

A. **Verity**, Pro, 12, 17, & 14, 5.

Q. Which is the tenth Commandement:

A. **Thou ſhalt not couet**, &c.

Q. What is here forbidden:

A. **Vnlawfull coueting.**

Q. Of what:

A. Of

A, Of my neighbours houſe, Deut, 5, 21,

Q. May we not couet any other thing:

A, No: neither his wife, nor his ſeruant, nor his Maid, nor his oxe, nor his Aſſe, nor any thing that is his, Mat,5,28 Iudg.7,21

Q. vvhat on the contrary is here commanded: Mich,3,1, Act,20,33

A, Contentation from Integrity of heart, reſting euer thankefull to God for our preſent eſtate. Heb,13,5, Phi,4.11,

Q. vvhat doe you cheifely learne by theſe Commandements:

A, I learne two things, Mat 22, 40.

Q. vvhich is the firſt:

A, My duty towards God.

Q. vvhich is the ſecond:

A, My duty towards my neighbour.

Q. vvhat is your duty towards God

A, My duty towards God, is to beleeue in him, to feare him, and to loue him. &c.

Q. vvhat are theſe words:

A, The ſumme of the firſt table.

Q. vvhat is here required of you:

A, My duty towards God.

Q. How many inward graces are required of you to doe, your duty to him: Ioh,14,5 2Chr,20,20 Deut,6,13 & 11,1

A. Three.

Q. vvhich be they:

A, To beleeue in him, to feare him, and to loue

loue him.

Q. How are you to loue God?

A. I must loue him sincerely, with all my
Mat 22.37. heart, vnderstandingly with all my mind
Luk.10.27. affectionatly with all my loule, and effectually with all my strength.

Q. What will this make you doe;

Mat. 4.10. A. To worship him.

Q. In receiuing of his benefits, what requires he of you;

A. To giue him thankes, 1 Th 5. 18.

Q. In all distresses what is your dutie?

A. To put my whole trust in him. Ps 3. 14.

Q. What will this your trust in distresse moue you unto?

A. To call upon him, 2 Sam. 22. 4.

Q. What is required generally of you whatsoeuer your estate be?

Tim.1.17 A, To honour his holy Name, and Word.

Q. To manifest this, what must you endeauour?

A. To serue him, Mat. 4. 10. Act. 20. 19.

Q. In what manner?

A. Truely. Deu. 11. 13. Ios. 24. 14.

Q. How long?

A. All the dayes of my life.

Q. What is your duty towards you neighbour?

Mar.12.30 A. My duty towards my neighbour, is to loue

him

him as my selfe.

Q. What are these words?

A. The summe of the second Table.

Q. What is here required of you? Gal. 5.14.

A. My duty towards my neighbour.

Q. What is that?

A. To loue him, Mat. 5. 43.

Q. In what manner;

A. As mine owne selfe, Mat. 19. 19. Mat.22.39

Q. What ought to be your generall carriage towards all;

A. To doe to all men, as I would they should doe to me. Mat 7. 12.

Q. In all mankinde, whom in nature are you first to respect;

A. My Father and Mother.

Q. What owe you to them;

A. Three things.

Q. Which be those three;

A Loue, Honour, and Succour, 1 King. 2. 19.

Q. Who are the next, you are to haue in regard;

A. The King and his Ministers.

Q. What are you bound to doe to these;

A To honour and obey them, 1 Pet. 2. 17.

Q. How are you to carry your selfe to them, that haue any way command ouer you:

A. I must submit my selfe, Heb. 13. 17.

Q. To which of them:

A. To

A. To all of them.

Rom.13.1. Q. How many sorts are there of them:

7. Iudg.5.9. A. Foure, Gouernours, Teachers, spiritu-

Gal.6.6. all Pastours and Pasters,

1 Tim.5. Q. What must be your commendable be-

17. Col,3.22. haviour in generall to your betters?

A. To order my selfe lowly and reverently.

Rom.12. Q. How are you to demeane your selfe, that

10. you may live harmelesse toward all sorts:

A. To hurt no body by word or deed.

Q. What is required of you in your trading with men:

A. To be true and iust in all my dealings.

Q. What must your carriage be towards

Rom.12. your enemies,

17. A. To beare them no malice, nor hatred in my heart, 1 Ioh, 3, 15.

Q. What are you to keep your hands from.

A, From picking and stealing.

Q. And what your tongue from:

Ma.18.15. A. From euill speaking, lying & slandering.

Q. How are you to keepe your whole body:

A. In temperance, soberneſſe, and chastity 1 Pet. 4 7.

Q. How may you liue contentedly:

A. Not to couet other mens goods.

Q. To effect this, what must you doe:

A. I must learne and labour to get mine owne liuing.

Q. After

Q. After what manner?

A. **Truely,** Eph. 6. 6.

Q. And what else must you doe?

A. **I must doe my duty in some state of life.** 1 Cor, 7. 20

Q. What state meane you?

A. **Euen that, vnto which it shall please God to call me.** Heb, 5, 4.

Q. What is the question before the Lords Prayer?

A. **My good Child, know this, that thou art not able to doe these things of thy selfe, &c.**

Q. To whom doth the Catechisme speake?

A. **To me.**

Q. What would he haue you to know?

A. **Mine owne inability, that I am not able to doe these things of my selfe, nor to walke in the Cõmandements of God, & to serue him** 1 Cor. 3, 5. Phil, 2, 13. Iohn 15. 5.

Q. Though you cannot of your selfe, is there therefore no helpe to make you able. Esay. 26, 12

A. **Yes, the special grace of God,** Ti. 2. 11. 12.

Q. What must you doe to obtaine this?

A. **I must learne at all times to call for it.**

Q. How? Mat. 7. 7.

A. **By diligent prayer,** Mat. 21. 22.

Q. What forme of prayer haue you?

A. **That which is called the Lords prayer.** Luk. 11. 2. Mat. 6. 9.

Of the Lords prayer.

Q. LEt me heare therefore, can you ſay the Lords prayer;

Mat. 6. 9. A. **Our Father which art in heauen, &c.**

Luk. 11. 2. Q How many parts are there of it?

A. **Three: the Preface, the Petition, and the concluſion.**

Q. Which is the Preface?

A. **Our Father which art in heauen.**

Q. What doth this teach you?

A. **To whom onely I am to pray.**

Q. Who is that?

Pſa. 115. 3. A. **God alone,** Luk. 11. 2. Gen. 4. 26.

Q. What call you him?

A. **Father;** 2 Cor. 6. 18.

Q. Whoſe Father is he?

A. **Our Father,** Eſay 63. 16. & 64. 8.

Q. Whom conceiue you in this word **our.**

Gal. 4. 6. 1 Ioh. 1. 3. 7 A. **All ſuch as haue the ſpirit of Adoption, and are in the Communion of Saints.**

Q. Where is this our Father?

A. **In Heauen,** Mat. 7. 11.

Q. How many Petitions be there?

A. **Sixe.**

Q. Which is the firſt Petition?

A. **Hallowed be thy Name**

Q. What meane you by name?

A. God's

A. Gods titles his properties, his Word, and Workes, by which he is knowne and remembred as by a name, and so are a memoriall of him, Exod. 5. 15.

Q. What understand you by hallowed?

A. The setting a part of this name from all abuse, to holy vses, Leu, 10. 3.

Q. What then begge you of God in this Petition?

A. That we may remember so to doe, to thinke, & speake of God, of his Attributes, Word, and Workes, as he may receine honour, glory, and prayse by us, 1 Cor. 10. 31.

Q. Why is this Petition in the first place?

A. Because Gods glory is to be first in all our desires and purposes.

Q. Which is the second Petion?

A. Thy Kingdome come, Mat. 6, 10.

Q. What meane you by his Kingdome?

A The rule of God in our hearts, Ps. 243. 18

Q. How must this be?

A. By his word and Spirit.

Q. What aske you of God herein?

A. That God would subdue the Diuell, the World, and the Flesh, and graciously subiect us to his Will, by his Word, and Spirit, that we may come to heauen in the end, Psa. 31. Esay. 58. 11.

Q. Why is this Petition set after the former:

A. For that this is the meanes to hallow his name.

Q. Which is the third Petition?

Mat,6,10 *A.* Thy will be done in earth, as it is in heauen.

Q. What meane you by his will?

A. Gods will reuealed in his written Word the onely rule of life, Ioſ. 1. 8. & 22,7.

Q. What deſire you of God herein?

A. That we may haue grace to leaue our owne wills, and to doe his will.

Q. Where?

A. Here in earth.

Q. But after what manner?

Pſ.119,31 *A.* Euen as it is in heauen.

Q. How is that?

A. Willingly, readily, ioyfully, faithfull, ſincerely, and conſtantly.

Q. Why is this Petition next after the other?

A. Becauſe this ſheweth the true effect of the former, that indeed Gods Kingdome of grace is come upon us.

Q. Which is the fourth Petition;

Mat 6, 11, *A.* Giue us this day our daily bread.

Q. What meane you by bread;

A. All things neceſſary for us in this preſent life, Gen. 3, 19. Pro, 20, 13.

Q. What beg you of God herein?

A. That

A, That God would sustaine our liues here with all temporall necessaries. Gen.27,28 Psa.144.12 13,14.

Q. How aske you for these?

A, As Gods owne gift Acts. 17, 25.

Q. For whom aske you these?

A, For vs, my selfe, and all Gods people.

Q. For what time?

A, For this day, Mat, 6, 34.

Q. Whose bread aske you?

A. Our owne, gotten by lawfull meanes, through Gods blessing in Christ.

Q. What manner of bread aske you for?

A, Daily bread that which is agreable to nature, and conuenient for our calling and charge.

Q. Why is this next the other Petition?

A. Because supply of body necessaries should make us more cheerefull to doe Gods will, Ier, 33, 9.

Q. Which is the first Petition?

A. And forgiue us our trespasses, &c.

Q. What meane you by trespasses?

A. Our sinnes.

Q. And what by forgiuenesse?

A The not imputing sinne unto us, and fully acquaitting us through Christ, both from the guilt and punishment. Rom, 2, 6, Psa, 32, 12 Rom, 5, 12

Q. What then beg you of God in this Petition?

A. That God would in mercy pardon and forgiue, Pſal. 51. 1. 2 Sam, 24. 10.

Q. Whom?

A. Us, me, and all other his children.

Q. What?

A. Our treſpaſſes, Eſd. 9. 6.

Q. Why is this Petition next after the other?

A. That we may not forget in the midſt of temporall bleſſings, to ſeek reconciliation, and to be at peace with God, Deut. 6, 11.

Q. Which is the reaſon added to the Petition?

A. As we forgiue them that treſpaſſe againſt us, Mat. 6.

Q. What is your duty when you aske forgiueneſſe of God.

A. To forgiue, 1 Sam. 26. 24. Mat 6. 14.

Q. Who are to forgiue?

A. We, I and all that aske forgiueneſſe of God, Acts. 7, 59. 60.

Q. Whom are you to forgiue?

A. Them that treſpas againſt us Act. 7. 60.

Q. Is your forgiueneſſe like unto Gods and a caſe thereof?

A. No.

Q. Why is this then added to the Petitoin?

A. As a ſigne aſſuring us of our forgiuenes grounded vpon Chriſts promiſe, Mat, 6. 14.

Q. Which

Q. Which is the ſix. Petition?

A. **And leade us not into temptation, but deliuer us from euill,** Mat. 6, 18.

Q. What meane you by temptation?

A. **Inticement unto ſinne,** Iam, 1. 13, 14.

Q. What meane you by leading into temptation;

A. **To be left of God in the time of triall to my ſelfe, and to the power of the temptation,** 2 Chron, 32, 31.

Q. What begge you of God in this Petition;

A. **Not to be forſaken of him,** Pſa, 81, 21.

Q. When;

A. **In the time of temptation and triall.** 2 Tim 4.1

Q. What would you haue him then to doe for us;

A. **To deliuer us,** Pſal 40, 13, & 50. 15.

Q. From what;

A. **From the euill of temptation.** 2 Pet, 2, 9.

Q. Why is this Petition added to the former;

A. **For that we which craue the aſſurance of pardon for ſinnes paſt, are alſo to begge aſſiſtance of Gods grace to preuent ſinne to come,** Eſay 30, 21. 1 Sam, 25, 31, 33.

Q. Which is the concluſion;

A. **For thine is the Kingdome, the power, and glory, for euer,** Mat, 6, 13.

Q. What containe theſe words?

A. A reaſon of aſſurance in our praying to God, for ſuch things as bee contained in the petitions.

Q. How many things are here aſcribed to God?

A. Three.

Q. VVhich is the firſt?

oh. 24,2, A. Thy Kingdome, his abſolute rule ouer all

er 34,17, Q. VVhich is the ſecond:

ob,23,13 A, The Power, ſo infinite: as he is able to

uk,1,37 doe what he pleaſeth, being the Lord God omnipotent.

Q. VVhich is the third?

o,11,36, A, The glory, for to him, praiſe, honour, and

hil.4.20, thankes are due for all things.

Tim.1.7

ie,13,21 Q. How long are theſe his?

eu,1,6, A. For euer.

Q. How are theſe ſaid to be his:

A, Originally, abſolutely, and eternally.

Q. VVhat is the laſt word after the concluſion:

A. Amen.

lat,28.20 Co,14.16 Q. VVhy is this added in the end:

A. To teſtifie my deſire to haue that I aſke, ſaying, ſo be it: as alſo to ſhew my faith, that ſo it ſhall be, as I haue asked, if God thinke it good.

Q. VVhat deſire you of God in this prayer:

A, I

A. I deſire my Lord God our heauenly Father, who is the giuer of all goodneſſe, &c.

Q. What are theſe words?

A. A ſhort ſumme of thoſe things which I beg of God in prayer.

Q. Who is to pray;

Q. I, as well as others, Neh 1, 6, Pſa. 5.2.

Q. VVhat affection are you to pray with?

A. With deſire to haue my requeſt, Rō. 8. 16.

Q. VVhom are you to pray vnto;

A. To my Lord God, Pſa. 5.2. Dan. 9. 18.

Q. VVho is he;

A. Our heauenly Father, Eſa 63, 16, & 64, 8.

Q. VVhat moueth you to pray to him?

A. He is the giuer of all goodneſſe, Iam. 1. 17.

Q. VVhat chiefly in the firſt place doe you beg of him?

A. To ſend his grace vnto me, Zach 12. 10.

Q. To whom elſe?

A. And to all people, 1 Pet. 1. 2; Act. 4. 33.

Q. VVhy deſire you this grace for your ſelf and them?

A. That we may worſhip him, 1 Cor. 1, 4, 8.

Q. VVhen doe we worſhip him?

A. When we ſerue him, Mat. 4. 10.

Q. And when ſerue we him?

A. When we obey him, Deu. 10, 12, 13.

Q. VVhat elſe pray you for beſides?

A. That he will ſend us all things that be needfull.

Q. For what firſt?

A. For our ſelues. Mat. 6. 33.

Q. And for what next?

A. For our bodies.

Q. When God ſends you his grace, and all theſe neceſſaries, what more need you to beg of him?

A. That he will be mercifull to us, Pſa. 51. 1.

Q. What meane you eſpecially by this?

A. To forgiue us our ſinnes, Dan. 9. 19.

Q. And what elſe craue you of him?

A. That it would pleaſe him to ſaue and defend us, Pſal. 59. 1,

Q. In what dangers?

A. In all both ghoſtly & bodily, Rom. 7. 24.

Q. What moreouer pray you for?

A. That he will kæpe us from all euills.

Q. Which are the firſt?

A. All ſinne & wickednesſe, 1 Sam, 24. 11. 12.

Q. Which is the ſecond?

A. Our Ghoſtly enemies, Luk, 1, 74. Col, 1. 13

Q. Which is the laſt?

A. Euerlaſting death, 1 Theſ. 1. 10.

Q. What perſwaſion haue you in thus making your requeſt unto God?

A. This I truſt he will doe.

7. 1. & 1. Q. Vpon what ground doe you thus truſt?

1, 52. 8 3. 5. A. Of his mercy and goodneſſe.

Q. By whoſe meanes?

A. through

A. **Through our Lord Ieſus Chriſt.** Ioh 16,23. & 14. 14.
Q. What conclude you hereupon?
A. **Therefore I ſay,** Amen.
Q. What meane you by **Amen.**
A. **So be it.**

Of the Sacraments.

HOw many Sacraments hath Chriſt ordained in his Church?
A. **Two generally, neceſſary.**
Q. Which be they?
A. **Baptiſme and the Supper of the Lord.** Mat. 28.19
Q. What meane you by this word **Sacrament?** & 26.26. 2.
A. **I meane an outward viſible ſigne.** Gen. 17.10 11.
Q. Of what? Rom. 4.11
A. **Of an inward and ſpirituall grace.** Exod. 12.1
Q. To whom is it giuen?
A, **Unto us,** Mat. 26. 26. 27.
Q. By whom was it ordained?
A. **By Chriſt himſelfe,** 1 Cor. 11. 23.
Q. For what end?
A. **Firſt as a meanes whereby we receiue the ſame graces,** Acts, 2, 38, Eph, 5, 16.
Q. And what elſe?
A. **Secondly to be a pledge to aſſure us there of,** Exod. 12,23, Gen, 9, 14, 15. Rom, 4, 11.
Q. How many parts be there in a Sacrament

Q. Two

A. Two.

Q. VVhich is the firſt:

A. The outward viſible ſigne, *Act.* 8, 36, 38.

Q. VVhich is the ſecond:

A. The inward ſpirituall grace, 1 Pet, 3, 21.

Of Baptiſme.

Q. VVHat is the outward viſible ſigne in Baptiſme:

A. Water, *Acts.* 8, 38.

Q. What is done with it:

A. With it the perſon baptized is dipped or ſprinkled.

Q. How is it adminiſtred:

A. In the name of the Father and of the Sonne and of the holy Ghoſt, Mat, 28. 19.

Q. What is the inward and ſpirituall grace:

A. The purging of our ſoules by the blood of Chriſt, and ſanctification of the ſpirit.

Q. What is the firſt effect thereof?

A. A death unto ſinne, Rom. 6, 3, 6:

Q. What is the ſecond:

A. A new birth unto righteouſneſſe, Tit. 3, 5.

Q. Why ſpeake you thus of death unto ſin, and a new birth unto righteouſneſſe:

A, For that by nature we are borne in ſinne

Q. What are we in this naturall eſtate:

A, Children of wrath, Eph. 2. 3.

Q. And

Q. And what are we being thus renewed in Baptiſme?

A, We are hereby made the Children of grace

Q. What is required of perſons baptized?

A, Repentance, Act, 2, 18, Mat, 23. 3.

Q, What is the power thereof?

A. That thereby we forſake ſinne, Act. 3, 19.

Q. What is the ſecond?

A. Faith, Acts, 8. 37, & 2, 41. Mark. 1. 15.

Q. What is the efficacy and force thereof?

A. That whereby we beleeue.

Q. How muſt you beleeue?

A. Stedfaſtly, Col. 2, 5,

Q. What muſt you beleeue?

A. The promiſes of God, Rom, 4, 20.

Q. Made to whom?

A, Made to vs. Acts, 2, 39.

Q. Where?

A, In that Sacrament.

Q. Why then are infants baptized, when by reaſon of their tender age they cannot performe them?

A, They doe performe them.

Q. By whom?

A. By their ſureties.

Q. What haue they done for them?

A. They promiſed and vowed them both in their names.

Q. Is this enough for thoſe infants, if they liue?

A, No

A. No: but when they come to age, themſelues are bound to perfo3me them.

Of the Lords Supper.

Q. WHy was the Sacrament of the Lords Supper ordained?

A. For a continuall remẽbrance, 1 Cor, 11.26

Q. Of what?

A. Of the Sacrifice of Chriſt, Heb. 7. 27.

Q. And of what elſe?

A. And of the benefits which we receiue thereby.

Q. What is the outward part or ſigne of the Lords Supper?

A. Bread and wine, Mat. 26.26. 27.

Q. By what warrant are theſe both to be receiued?

A. Beacuſe the Lord hath commanded them to be receiued, Luk, 22, 17. 19, 20.

Q. What is the inward part or thing ſignified?

A, The Body & Blood of Chriſt, 1 *Cor.* 11.24

Q. How are theſe receiued?

A. They are verily and indeed taken, and receiued. Ioh. 6, 53. 1 Cor. 10. 16.

Q. Of whom?

A. Of the faithfull, Ioh, 6, 47.

Q. Where?

A. In

A. **In the Lords Supper.**

Q. What are the benefits whereof we are made partakers thereby?

A. **The ſtrengthening and refreſhing of our ſoules.**

Q. By what?

A. **By the Body and Blood of Chriſt.**

Q. How is the reſemblance expreſſed?

A. **As our bodies are by the bread and wine.**

Q. What is required of them which come to the Lords Supper?

A. **To examine themſelues,** 1 Cor, 11. 28.

Q. Of what?

A. **Whether they repent them.**

Q. How;

A. **Truely.**

Q. Of what;

A. **Of their former ſinnes.**

Q. How may their truely repenting appeare;

A. **By ſtedfaſtly purpoſing to lead a new life,** Acts. 11. 21. 23.

Q. What elſe muſt they haue with it;

A. **A liuely faith.**

Q. In what;

A. **In Gods mercy.**

Q. Through whom:

A. **Through Chriſt.**

Q. What more muſt you come with:

A. **With a thankefull remembrance.**

Q. Of 1 Cor. 11, 2

Q. Of what?

A, **Of his death,** 1 Cor, 11, 26,

Q. And how laſtly muſt you come?

A, **In charity,** Mat, 5, 23,

Q. With whom are you to be in charity?

A, **With all men.** Heb, 12, 14,

Q. What if you come unpreparedly without theſe?

1 Cor, 11, Ioh. 13, 27

A. **I come vnworthy, I eate and drinke my owne damnation. God may puniſh me, and the diuell may enter into me, as he did into Iudas, and bring me to deſtruction both of body and ſoule: from which euills the Lord deliuer vs for his mercy ſake,** Amen.

Grace before meate.

Most gracious God and louing Father, we humbly beſæch thée to forgiue vs all our ſinnes. Be preſent with vs, and bleſſe vs, and thy good creatures prouided for vs. Giue vs grace to receiue them thankefully as from thy hand, and to vſe them ſoberly as in thy ſight, to thy glory and our owne comfort, through Jeſus Chriſt our Lord, Amen.

Grace after meate,

We humbly thanke thée, O Lord heauenly Father, for refreſhing our fraile bodies with thy good creatures, beſéeching thée likewiſe to féed our ſoules with thy liuely word, that we may glorifie thée, both with our ſoules and with our bodies through Jeſus Chriſt our Lord.

Bleſſe good Lord thy holy Church, our gracious King, Quéene, with his Royall iſſue and Realme, and ſend us eternall life, through Jeſus Chriſt our Lord, Amen.

FINIS.